

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXV

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## A Suggestion.

J. F. Love.

Southern Baptists have just come to the end of another Convention year and will soon meet in annual assembly. The time seems favorable for a reconsideration of our whole financial method, if it is ever to be reconsidered. During the closing weeks of the year, all who have any deep and genuine interest in the work the denomination is trying to do for the Lord have been racked with anxiety for the financial outcome of the year. And now we go to the Convention to have reported to us a debt of seventy thousand dollars on one of our Boards. Is there no remedy for such a thing as this? Surely there is in the word of God light enough on the question of financing the Lord's work and there is among Southern Baptists wisdom enough for us to reach a solution of the problem. Nothing in the denominational life is more needing attention and the only time when we can in justice to our work make any radical readjustment in methods is at the beginning of the year. During the first weeks of the Convention year we can make such changes as are necessary in our financial methods with less inconvenience to our missionary operations than at any other time.

Therefore, I suggest that the most favorable hour of the coming Convention for the consideration of this matter be set apart for prayer and deliberation upon it. My conviction is that there are some brethren among us, some pastors, laymen, who after years of stress and anxiety, have for themselves and their churches reached a solution of their difficulties and can tell Southern Baptists how to find a like relief. I hope such men will be given opportunity to tell every other pastor and layman present at the Convention how they found relief and let us all endeavor to arrive at some conclusion and be ready upon the adjournment of the Convention to submit to the brotherhood at large some Scriptural, rational and workable plan for taking care of our mission work without this annual experience of anxiety and partial defeat.

Dallas, Texas.

## Notice.

If you want to go to the Southern Baptist Convention or the Baptist World Alliance, or both, send me your name and I will mail a card which will be your credentials for enrollment. I do not appoint. I only send cards to those who choose to go. State whether you are an Associational delegate or not.

Winona, Miss.

A. V. Rowe.

## Rev. V. I. Masters Rapidly Improving from Attack of Fever.

B. D. Gray, Cor. Sec'y.

It gives me great joy to say to all your readers that my co-worker, Rev. V. I. Masters, Editorial Secretary of the Home Board, is steadily improving. He has been down for more than three weeks with an attack of fever. It was hard on him to have to drop by the way just at the pressure of the closing days of our year. He had done splendid service with his gifted pen and was anxious to be in the fight until the close.

I am happy to say that he will be at the Convention in Jacksonville and I know this will be good news to the brotherhood who know and love him.

AT A MEETING OF THE BOARD OF TRUSTEES ON MAY 9th, DR. J. W. PROVINCE WAS UNANIMOUSLY ELECTED PRESIDENT OF MISSISSIPPI COLLEGE TO SUCCEED DR. LOWREY, RESIGNED.

## The Old Bible.

We are just old-fashioned enough to take no stock in the modernized Bible which is shortly to appear, "couched in every-day language, with obsolete words and phrases eliminated." The King James Bible has done more to preserve the good old Saxon words and style, which are the best English literature has produced, than anything else. Instead of a movement to get us further away from that vigorous, simple, classic style, and in the interest of establishing the finest literary ideals possible to a people destined to use the curious hybrid which the English language has become, it would be more sensible to frown upon all efforts to improve on the King James Bible. It is the greatest treasure-house, inspiration, and teacher of good English that we possess.—From Success Magazine.

Let him who has a grudge against another read the forty-fifth chapter of Genesis, and see how freely Joseph forgave, remembering that the same Spirit of God which was in him is freely promised you for the asking.

It is only the people in glass houses who are forbidden to throw stones. All the rest of us can practice this favorite pastime of humanity with absolute freedom. And it is wonderful how proficient we can become.—Margaret Deland.

## Home.

Home is a place to lay one's head,  
A quiet room and a simple bed,  
And the God of Comfort overhead.

A place of peace and a place of rest,  
With cozy corner for friend or guest,  
And love and hope in the human breast.

For, be it palace or be it cot,  
That is not home where love is not,  
And where God's mercies are forgot.

The patient's heart a home will find  
Where'er it dwells among mankind,  
Remembering, too, the ties that bind.

More dear, perchance, than absent hours  
The tender thought of vine and flowers  
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,  
But for the gentle ministry  
Of sweet home hearts that dwell in thee:

Sweet hearts, that take the stranger in,  
That pity those in want and sin,  
And strive for good their world to win.

Some day the universe will be  
A glorious home for all who see  
The Lord in love's eternity.

—Bessie Bland.

Get into the way of idealizing what you have; let the picturesqueness of your imagination play round the village where you do live, instead of the one where you wish to live; weave a romance round the brother you have got, instead of round the Prince Perfect of a husband whom you have not got.—Lucy H. M. Soulsby.

Hospitality is one of the first Christian duties. The beast retires to his shelter and the bird flies to his nest; but helpless man can only find refuge from his fellow-creatures. The greatest stranger in the world was He who came to save it. He never had a house as if willing to see what hospitality was left remaining among us.—Oliver Goldsmith.

It is a good thing to go out of one's self—to think high thoughts, to feel how small we are in the midst of all the worlds and yet how great we are in the love and the care of God.—Joseph Parker.

Those that hunger for righteousness are hungering for that which lasts forever, and that which satisfies, for that which is the true and eternal law of heaven and earth.—E. C. Wickam.

## News in the Circle

MARTIN BALL.

We went the fifth Sunday preaching at Eeru, Pastor Bosley's splendid church. This is our old home. The congregations were large, filling the capacity of the elegant new building. It was unalloyed pleasure to meet so many friends of childhood days.

Pastor R. L. Hunyard, of Magnolia, writes: "Bro. G. O. Gastain, of Mexico, lectured to our people last Sunday night on 'Missions in Mexico.' The people enjoyed him greatly. It was good to hear of the 'uprising' at first hand."

Rev. A. A. Kambrough gives the following as a partial list of speakers during the encampment, July 9-16: Dr. H. F. Sproles, Dr. W. J. McGeehin, Dr. J. W. Porter, Rev. H. B. Beckamp, Dr. T. B. Ray, Rev. E. D. Solomon, J. E. Byrd, I. E. Reynolds, Musical Director, and Prof. J. L. Johnson. No one can afford to miss it.

Pastor S. W. Sproles says of the church at Marksville: "It is small in quantity but large in quality. Eight additions, two by letter, three by baptism in three months. Mission collection, \$77.00." He serves this church half the time. The Sunday School is growing. "The Ladies Aid" is in excellent condition.

Mission collection at Belen, Rev. S. W. Sproles, pastor, amounted to \$138.60. Sunday School excellent and good Ladies Mission Society. Fine congregations at each service. Preaching once each month.

Evangelists W. P. Price and H. R. Holcomb are working in the simultaneous meetings conducted by the Home Board evangelists in Montgomery, Ala. We expect to hear of great things as the result of these meetings.

The Word and Way wonders if some of our readers to Mr. A. J. S. Thomas of the Baptist Courier are not a little late. Certainly, brothers. He needed some of them when the every-day burdens of life were pressing hard upon him. Let us not hold our appreciation while our friends are living. A word of encouragement brings gladness to the heavy heart.

Pastor A. N. Hall has resigned the charge of the church at Muskogee, Okla. He will give his full time to evangelistic work. It is said that he is a gifted and a consecrated minister of the Gospel.

It is reported that John D. Rockefeller's latest gift to the American Foreign Mission Society amounts to one hundred and eighty thousand dollars. The Society closed the year with a debt of sixty-two thousand dollars. Uncle John could afford to come again.

Rev. A. P. Turner has resigned the pastorate of the Emmanuel church at Houston, Texas. His plans are not made known yet.

We regret to learn that Rev. V. I. Masters, editorial secretary of the Home Board, is suffering from a stubborn attack of typhoid fever. May he soon recover and be at his post of duty where he is doing such great work.

The Gutenberg Bible, the first book ever printed from movable type was sold recently in New York for the neat sum of fifty thousand dollars. It was published about 1453. It was bought by Mr. Huntington, of California.

Rev. H. C. Risner recently aided Dr. J. H. Boyett in a good meeting at Durant, Ok. Seventy-five additions and fully as many conversions, who have not joined.

Evangelist Head lately held a meeting in a North Ft. Worth, Texas, church, W. W. Rivers, pastor, in which there were seventy-six additions—forty-five by baptism. Mrs. Head was pianist.

Pastor E. Raylings has resigned the church at Helena, Okla., and accepted the church at Salem Springs, Ark.

It is stated that a Baptist College is to be located at Oklahoma City. Dr. J. H. Moore, who was formerly president of the State Baptist College at Blackwell, Okla., is to be the president of the new institution.

Pastor B. F. Wallace is in a gracious revival at Bunkie, La. He is assisted by evangelist R. F. Treadway, of Atlanta, Ga. Brother Wallace is a Mississippian.

It is stated that Prof. Brown of Mississippi Heights Academy, is to occupy the place filled by Prof. Ellett, principal of the Teacher Training Department of Blue Mountain College.

Dr. Luther Little, of Fort Worth, Texas, is aiding Dr. Chas. T. Alexander in a meeting with the First church of Alexandria, La.

Rev. J. F. Huckleberry, of Franklin, Ind., has been employed as district evangelist by the educational board of Texas. His headquarters will be Pelacios.

Evangelist M. F. Ham is now aiding Dr. J. F. Morris, of the First church, of Fort Worth, Texas, in a meeting. It is stated that he will come to be with Dr. Edwards at Greenwood next.

Dr. H. M. Wharton held a great meeting with the Grove Ave. church at Richmond, Va., lately. There were about seventy-five additions, over forty by baptism.

At Marion Ky., recently, there was organized a church of thirty-six members—all from the Hardshells. This broke up the Hardshell church. They separated seventy-eight years ago, but have come back home.

Evangelist Earle D. Sims, a former missionary to China, recently held a meeting with a Chinese church in San Francisco, Calif. Twenty members were received—fifteen by baptism.

The Layman's Missionary Committee of

South Carolina has called Rev. W. E. Wilkins, of Millen, Ga., to become their Secretary. He begins work on May the 11th.

Dr. H. A. Porter, of Walnut St. church, Louisville, Ky., has recently aided Dr. B. A. Daws, of Georgetown, Ky., in a meeting. Thirty-nine additions, twenty-two by baptism.

Evangelist Geo. C. Cates will go to Corinth as soon as the meeting at Belevue church at Memphis is concluded. A committee from Corinth waited on him and gained his consent.

It is stated that Dr. A. C. Dixon, who has been for some time pastor of Moody's church of Chicago, has accepted the call to Spurgeon's Tabernacle, London, and will take charge some time this summer. That sounds good to some Baptist folk.

Oh, no, Dr. Gilbert don't enlarge your vision so much! You notice Brother Ball said Dr. Graves worked "harmoniously" with the Tennessee Baptist Convention until his death, not the Southern Baptist Convention. Although he and Brother J. N. Hall attended that regularly until death. Give us a quotation showing that Dr. Graves did not work "harmoniously" with the Tennessee Convention and it shall be reproduced. Do not misrepresent.

Secretary A. V. Rowe will not find out that his pastor is opposed to boards and conventions any more than the editor of the Southern Department in the Flag is opposed to executive committees of a General Association to serve when the Association is not in session with a treasurer receiving a salary, taken from mission funds, to receive and disburse the money. See!

Pastor S. W. Sproles preaches once a month to the church at Lambert, where the work is in formative period. The work is hopeful. The country is in a prosperous condition. The land is rich and pastor Sproles is the man to develop the people.

We extend our deepest sympathy to Dr. Wm. D. Nowlin, of Lakeland, Fla., in the loss by death of his father at his home in Sharon, Tenn. He was ready for the call.

The church at Dickson, Tenn., has called Rev. Terry Martin to the pastorate. It is thought he will accept.

### Greetings and Gratitude from the Home Board.

It was a glorious victory. The battle was stiff but we came to the close with the debt wiped out. Mississippi, grand old Mississippi, stood by us in superb fashion. Last year Mississippi went beyond expectations in her gifts and we hardly could look for an increase this year but she rolled up \$1718.40 above last year, making her gifts this year to Home Missions, \$29,827.15. Mississippi Baptists can be counted on in every emergency. All hail to the brethren of the dear old state!

### A Great Year for Results.

The year closing May 1st, 1911 has been a great year with the Home Board. It has

been a year of great constructive work. We have had to undertake church and chapel building in a large way to conserve our interests and lay the foundations for the future. This kind of work will tell for all time to come upon all departments of our Baptist work.

### How We Escaped Debt.

Let us rejoice first over the fact. Now then for the explanation. The Home Board lays out its work on as large a scale at the beginning of the year as seems prudent. We never appropriate the full amount at the first meeting which we hope to raise during the year. We want to leave some margin for further enlargement during the year. At the first meeting of the year we always have to turn down many worthy calls for help. Last July the Board appropriated \$341,385 as the budget for the year. This included the support of missionaries in our independent and co-operative work and chapel and school building as well as the expense of administration.

A good portion of the above sum was for church building in co-operation with local forces made on certain conditions, two of the prime conditions being that our part would be paid provided the local forces raised a given part and with the understanding that ours would be paid towards the close of the Conventional year. In church and school building and the purchase of lots in Cuba and Panama, and among the foreigners in the South, especially the Cubans and Italians in Tampa and the Mexicans in Texas, where we had to give about all the money we also decided to pay these appropriations at the close of the year.

In the case of our co-operative church building with local forces we defer our payments until the close of the year in order that the local forces may have time to do their part and that we may be saved a heavy interest account. In the case of church building in Cuba and Panama and in the states where we pay the whole amount we defer payment until the close in order that we may save interest and also that we may cut some of these out and save a debt in case our receipts are short during the earlier months of the year. This is considered good business precaution.

### Diminished Receipts.

Unfortunately our system of waiting until the close of the year for large giving prevailed again during the past year. From early summer clear on through the year our receipts each month compared with the former year diminished steadily, ranging each month from three thousand dollars to ten thousand dollars behind last year. This continued until after the middle of April. It appeared ten days before the close of the year that our receipts would be between ten thousand dollars and twenty thousand dollars smaller than for last year. Fortunately, at the very last, many of our brethren were aroused and our receipts went eight thousand or ten thousand dollars beyond those of the previous year which averted a debt of twenty thousand or thirty thousand dollars.

Early in the year when it was seen that

our receipts would fall short of the receipts for last year the Board decided to make no further enlargement; then in a number of cases our appropriations for co-operative church building for the year were cancelled because local forces did not comply with the conditions by raising their amounts, but we had to wait until the very close of the year before marking them off.

Where receipts were short along through the year we reserved until the close a number of appropriations for church, chapel and school buildings in Cuba, Panama and in the states. These chapels and school buildings ought to have been erected early in the year but for prudential reasons and to save interest and to avoid a pressing debt we deferred them until the very last day of the year, then cut them out because the gifts did not come in.

About half of the states fell short of last year in their contributions. The total of this deficit amounted to nearly twenty-five thousand dollars but the other states advanced and so saved the day.

And so with gratitude to God and with thanks to all the brethren, for their help, and praying the Lord's guidance in our great Convention in Jacksonville, Florida, May 17th, I am,

Most cordially and fraternally,

B. D. Gray.

Corresponding Secretary.

### Sending Your Pastor.

I write not chiefly to say that my churches are sending me to the Convention in Jacksonville, but to tell how it is done. I preach to four churches. The matter was taken up by the church at Morgan City. After discussion in conference the following resolution in substance was unanimously and heartily adopted:

Resolved, that we recognize and include the expenses of our pastor to the Southern Baptist Convention and to our own Baptist State Convention as a part of our current expenses and that the treasurer be instructed to pay our proportionate part of these expenses from year to year and charge the same to the incidental account, without further action of the church.

The clerk was instructed to write to the clerks of each of the other three churches, enclosing a copy of the resolution, and ask them to bring the matter before their own churches, and the Rolling Fork church very promptly adopted the same resolution.

I believe this is the way to do it. It is a good plan for both church and pastor. I never did like to have my name hawked about over the community in an effort to raise a special fund for this purpose. It usually results in the appeal to send the pastor on a junketing pleasure trip as a compliment and sometimes becomes embarrassing to those who take the matter in hand as well as the pastor. This plan is calculated to make a wrong impression. Our conventions are necessities if our churches are to do any organized work. Our mission, Sunday School and educational work would speedily disintegrate without some organization to keep them up, and nothing bet-

ter than our associations and conventions is yet in sight. If our general meetings are to be kept up our pastors must attend them, not as a pleasure trip, but as a duty, though, of course, it is a pleasure, and it seems but fair that the burden of it should be charged up to the general expense account and not to the pastor alone. No church can keep in thorough touch with our great denominational movements and enthusiasm whose pastor habitually remains away from these general meetings.

Some six years ago when I was its pastor, the Greenwood church adopted the above method of sending its pastor to the conventions and has since followed it to the great satisfaction of all. I think it would be a good plan for all of our churches. Do the right thing in the right way.

W. M. Burr.

Cleveland, Miss.

### Notice.

The South Miss. Sunday School and B. Y. P. U. Convention will meet this year in the First Baptist church house with the First Baptist church.

The meeting at Brookhaven last year was one of power and inspiration. The meeting this year we hope to be a greater power, if possible. Arrangements are being made to entertain all delegates and visitors. We are glad to welcome the coming of so many.

Let every Sunday School and B. Y. P. U. in this part of the State be represented. We need your presence and you need the vision and the inspiration. Come.

L. G. Gates, Pastor.

Laurel, Miss.

### Louisville Boys.

An organization of the alumni and the students of the Southern Baptist Theological Seminary was formed last year at Chicago, during the meeting of the Northern Baptist Convention. Rev. C. M. Phillips, of Lansdowne, Pa., Rev. J. Milnor Wilbur, of 1701 Chestnut St., Philadelphia, Pa., and Rev. P. O. Duncan of LaFayette, Ind., were elected, president, vice-president and secretary, respectively. A complete list of the Louisville men within the bounds of the northern convention is greatly desired. Let all the alumni and students who see this statement and who are within the bounds of the Northern Convention, send their names and addresses to the secretary for permanent enrollment.

Any of the men who expect to attend the Northern Baptist Convention to be held in Philadelphia in June, should send name and address to the President.

When you read this notice, if you will comply with this request at once, we shall have the information we desire.

C. M. Phillips, President,

J. Milnor Wilbur, Vice-President,

P. O. Duncan, Secretary.

A sunny, cheerful heart changes a world of gloom into a paradise of beauty.—Commonwealth.

L. P. Trotter.

# Sunday School Lesson

To Be Studied With Open Bible

## THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 1. 6:1-13. May 14.

### Isaiah's Vision and Call to Service.

(Home Missionary Lesson.)

Golden Text: "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'here am I, send me.'"—Isa. 6:8.

Our lesson today is taken from one of the most majestic chapters in all the Bible, and one of the most difficult for young people to understand.

Read over a number of times, or better still, commit it to memory before attempting to recite the lesson.

The time was probably about 750 B. C.

The place near Jerusalem.

Who was Isaiah? (At the time of this lesson he was quite a young man. He was not a priest, so could not go inside the temple sanctuary. But he was a prophet, whose call to service was most impressive. He was a statesman in the confidence of kings; and in the city of Jerusalem and was the greatest private citizen of his time.)

Who was his father? (Amoz.)

Who was his wife? (Isa. 8:3.)

Name his children. (Isa. 7:3 and 8:3.)

What does tradition tell us of his age and death? (At the age of ninety he was placed between two planks and sawed in two pieces because he refused to obey king Manasseh's idolatrous ordinances.)

What ability had he intellectually? (He was a writer full of humor and satire, and he was a great orator; gifted with a splendid imagination and wonderful imagery.)

In what year was it that he had his vision and call? (Verse 1.)

Why was the reign of Uzziah specially important in Hebrew history?

Why did his death doubtless make a deep impression on young Isaiah?

What do you think a vision is?

Tell something of a vision Peter had. (Acts 10:11-12.)

Tell something of a vision Paul had. (Acts 22:8.)

What did Isaiah mean by "his train filled the temple"? ("The skirts of his robes so filled all the space that Isaiah only saw it.")

Who were the Seraphim? (Celestial beings referred to nowhere else in the Bible. The root of the word means "to burn," showing the cleansing power of Jehovah.)

Describe the wings of the two Seraphim. (Each had six wings. Two were used to cover his face, that he might not look on the glory of God; two covered his feet and body that he might not be seen, and two were used for service.)

Give the song of the Seraphim. (Verse 3.)

What caused the shaking of the threshold? ("In sympathy with the awful revelation.")

What did the smoke signify? ("The

smoke is the symbol of the wrath of God against sin.")

How did Isaiah feel as he saw all this? What did he say? (Verse 5.)

What is the meaning of placing the live coals upon his lips? ("The live coal was the symbol of the holiness of God which burned away the sin of Isaiah.")

What did the Seraph say when he touched his lips? (Verse 7.)

Repeat the Golden Text.

What was Isaiah's answer?

Give the mission laid out for Isaiah in Verses 9 and 10.

Did Isaiah flinch when he understood what he must do?

For what great home mission work was he appointed?

In what sense did Isaiah, as a good man, call himself unclean?

Why was Isaiah classed among the "major" prophets?

What did Isaiah SEE in the vision?

What did he HEAR?

What did he SMELL? (Verse 4.)

What did he SAY?

What did he DO?

### SEEK FURTHER ANSWERS.

How was it possible for Isaiah to have such a vision when so many would never have seen it?

How was it possible for him to hear God's voice?

Have you ever had a heavenly vision—a vision calling to service?

Have you been obedient to this vision?

What kind of nature is one that replies promptly when there is need?

What kind of giving is the kind that really helps people?

Why can God use that sort better than he can any other?

Are there many people equal to such a test as Isaiah?

Can we train ourselves to listen for God's call?

What must come before the call?

Does God ever call people to do things they do not wish to do at first?

Does He ever call people to do things which at that moment they are unprepared to do?

Does God require special equipment in His missionaries?

Does the call to service indicate that the one called is already equipped?

Do piety and zeal alone equip the missionary fully?

What was the one lacking element in Isaiah's equipment before the vision?

We have now had lessons on the call of a great foreign missionary (Jonah) and a great home missionary. Draw some comparisons.

In their calls.

In their lives.

In their answers.

In the results of their labors.

## Universal Trinity.

God, the Creator of all things, is a Trinity: Father, Son and Holy Spirit; three persons; yet a unity. We may not understand the mystery, but we know the fact, because revealed by the Infinite.

Man is a trinity, made in God's image, as revealed to us in His word, body, soul and spirit—those three with different offices. The body is mortal; the soul transitory, the spirit immortal.

Knowledge comes by revelation, study and experience; but is not wisdom, unless we know how to use it; yet, by wisdom man knew not God. It is vain for man to reach beyond his creator; for he can create nothing, nor improve upon God's work.

Many esteem themselves wise above what is written, and "have sought out man's inventions;" it only discoveries of uses in existence in creation from the beginning. Hence, the Apostle Paul says: "Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth."

In temporalities there is Trinity; our body, soul and spirit, which are represented in three distinct classes—men, women and children—all necessary to the race, and requiring care and cultivation for its preservation. This is proved by experience.

We have the departments of creation: earth, air and water; animal, vegetable and mineral; the sun, moon and the stars in their relation to the world, and hills, dales and levels to break the monotony of nature. You can imitate, but not improve God's plan.

My thoughts have dwelt much of late in the various phases of the Trinity, more especially in relation to the Gospel dispensation, and, thank God that He has given me a clear head and common sense with firmness for convictions.

The Great Commission announces power, authority and presence; hence the command to the disciples: "Go ye, therefore, teach all nations; baptizing them in the name of the Father, the Son and the Holy Spirit; teaching them to observe all things whatsoever I have commanded, and lo! I am with you, always, even unto the end of the world."

Our preachers do not sufficiently explain the Commission. Did not Christ have all power before His crucifixion and did He not preach to all sinners? He did not; He came to fulfill the law and save the lost.

Three things are commanded: "Go, teach, disciple" in Christ's commandments—not Moses' national law, which was "until John." Jesus expounded the law. "Thou shalt love the Lord, thy God, with all thy heart, and soul and strength, and thy neighbor as thyself. On these hang all the law and the prophets."

All disciples are under the commission to teach, by word, by visitation, or example; according to their gifts. The church sets apart some to preach in pastorates; some as evangelists, and some as ministers of the latter it is written: "If any would be great among you, let him be your minister." This embraces missions, in its broadest sense of going, doing and giving. L. A. D.



Rev. G. W. Riley, Pastor of the Houston Baptist Church.

## The Sunday School from the Pastor's View-Point.

By Rev. G. W. Riley, of Houston, Miss.

(Delivered before the Baptist State Sunday School and B. Y. P. U. Convention at West Point, April 20th. Published by a unanimous vote of the Convention on motion by Rev. E. L. Wesson.)

Dear brethren and sisters of the North Mississippi State Baptist Sunday School and B. Y. P. U. Convention:

I assure you that I feel something of the deep sense of responsibility and my own unworthiness to represent my fellow pastors, and give expression for them on this, one of the world's greatest questions.

I quote the following Scripture passages, not as a text, but rather as a Scriptural exhortation:

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

As the pastors are the chief directors in all phases of church work, I feel that they should take advantage of every opportunity to put themselves upon open record and speak out on this and all other questions involving the good and the destiny of their people. Every true pastor can say with Habakkuk, "I will stand upon my watch and set me upon the tower and I will look forth to see what he will say unto me and what I shall answer when I am reproved."—Heb. 2:1.

My fellow pastors, we need to make Solomon's petition our daily prayer, "Give therefore thy servant an understanding heart to judge the people that I may discern between good and bad."—I Kings. 3:9. I invite you to discuss with me this morning the following propositions:

## I. The Pastor's Attitude Towards the Sunday School.

The pastor's attitude toward the Sunday School is that it is an indispensable adjunct to the most effective work of the church.

We believe the Sunday School to be of divine origin; that it was formed by Christ as He "taught in the synagogues on the Sabbath Day," followed up by the Apostles and developed by His true followers into its modern perfection of today.

Every live, consecrated pastor not only endorses the Sunday School, and its work, but he himself is a part and parcel of it.

The day of the pastor's jealousy and antagonism to the Sunday School is a thing of the past.

There was a time when the narrow-minded, misinformed pastor took the position that the Sunday School, the Woman's Missionary Society, the B. Y. P. U., and even the choir and organ were all worldly institutions, organized for the purpose of usurping the rights and privileges of the church and to set the preacher aside but even he has been convinced that these are the children of the church and that their labors are but the church at work with her children.

It is said that the kitten gets its eyes open in nine days but it has taken over eighteen hundred years to open the eyes of some Baptist preachers.

So large in numbers, so powerful in divine influence, and so mighty a force in the field for good, have become these organizations, that the pastors who dare get in the way of their onward sweep, will find after the collision, only a greasy spot where they stood the day before.

"So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please" saith the Lord of Hosts.

The pastor who once held that the Sunday School was only a courting school for the young people, now finds himself married to the indispensable Bible school.

The pastor who makes the Sunday School only a side line today will wake up tomorrow to find himself sidetracked, while the express train of God's mighty hosts has swept by on her mighty mission of bringing souls to Christ.

The pastor's attitude towards the Sunday School will as a rule, determine the pulse of the Sunday School and the life of the church. The pastor being the chief officer in the Sunday School, either consciously or unconsciously, gives spiritual complexion to the Sunday School, the church the town, the community, the family and even to the individual.

The ideal pastor is he who keeps his hand on every throttle, his eyes on every rail, his heart on every passenger and sees to it that the whole schedule is perfect; but the pastor who attempts to run the whole train in every detail will have a breakdown some where along the way.

The nervous, impatient, rule-or-ruin spirit, it is disconcerting at every point, and hazardous in its results, while the indifferent pastor will not get to the crossing in time to see the rear guard of the great marching hosts of the men and women under King Immanuel as they go by.

The pastor who doesn't keep up with the newest and the best methods of Sunday School work will soon find himself in some graveyard studying the dead past, reading the epitaphs of dead preachers; but he who keeps abreast of the Sunday School times lives with his people and his brethren a missionary past, present and future, "teaching and admonishing in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

## II. The Social Blessings of the Sunday School.

We believe the Sunday School furnishes one of the pastor's best opportunities to get a hold on his people socially. No pastor can do his best who hasn't gotten in social touch with his people.

Many pastors don't even know their adult church members much less the children of their congregation.

It is almost impossible for a pastor to become acquainted with his people by seeing them occasionally in the church service.

In the home is a good place to learn the faces of people but I have introduced myself to many a sister on Sunday whom I had met at her home only the day before—she was dressed up and I just didn't know her!

You may learn the names of the children in the home but nine times out of ten, when you see them on Sunday with their faces washed you can't tell "Johnie" from "Jimmie." But when the pastor takes his place at the church door and shakes hands with the Sunday School folks, he is apt to know the father in his overalls, the wife in her "mother hubbard," and the children, tho' their faces be so soiled that their eyes shine like new moons through the rifts of heavy clouds.

An elder who doesn't know men would not make much of a general; the pastor who doesn't know his people and doesn't make human acquaintance, is a failure as a spiritual leader.

Many a pastor has failed with his young people because he didn't know them. Everybody knows the preacher and if they go to church one time they will think it strange if he doesn't recognize them twelve months afterwards; hence the pastor needs the social contact and association which he finds in the Sunday School. Pastors, know your people. In the Sunday School is where the pastor may find the most malleable material which he can work into vessels of gold in the prayer meeting and in the church services.

The people themselves need that peculiar social life of the Sunday School, where everybody is so informal, free and easy.

If the social nature of the Sunday School were lost, where the pastor and people become better acquainted, and bound together with the social church tie, even then the Sunday School would be well worth while.

III. The Sunday School is the Church Bible School.

The same object and work of the Sunday School is the studying and teaching of God's Word.

The Sunday School is fundamentally a Bible School, where God and immortality are studied with the heart.

Dr. Moody said: "The Sunday School tends to direct special attention to the Bible to elevate the ministry, to train young ministers to build up churches in destitute parts, to foster the mission spirit, to increase both our capacity and willingness for good work."

Dr. Broadus, one of our greatest men and ripest scholars said: "The Sunday School is a power to all other religious enterprises while it is a rival to none. Everything Christ's cause would greatly suffer if its influence were lost; everything will gain in proportion as its influence is extended."

Hence, one of the pastors' and the church's greatest fields for teaching the Bible is the plan of salvation and the distinctive church doctrines.

Be understood that nothing is to take the place of the preached gospel, but the Sunday School does a line of preparation in teaching what is helpful and indispensable to the pulpit.

The true, watchful, tactful, instructive pastor knows the heart, the wants, the strength and the weakness of each teacher and is in position to help and strengthen the teacher standing in his place for the time. O the duties and the responsibilities of the hour when the teacher stands before the pupils to teach the way of life!

As a result may hang on that thirty minutes of the pastor may be in part responsible.

If the pastor is the most capable teacher in the Sunday School, (if he is not, a change of pastors may be needed) he might conduct a teachers' training class, that he may teach the teachers how to teach.

The weekly teachers' meeting gives the

pastor the opportunity to know what the teachers will teach and what points they will emphasize on the following Sunday.

The pastor should know the trend of the morning instruction that he may be able to emphasize some of the most salient points at the 11 o'clock hour.

I doubt the wisdom of the pastor being a regular teacher, or a regular substitute, which is far worse, but there are some mitigating circumstances when he may do either, but let him do whatever may best contribute to the honor of God in the study of His Word.

Don't forget that the main thing in the S. S. is "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

IV. The Sunday Schools Should be Denominational.

Let the Methodists have Methodist Sunday Schools and the Presbyterians have Presbyterian Sunday Schools, but in the name of our Christ, its founder, let the Baptists have Baptist Sunday Schools where they may teach Baptist doctrines free and untrammelled.

No Sunday School is a Baptist Sunday School if it be so compromised that it can't teach Baptist doctrines.

The only kind of union Sunday School that I favor is when the school is taught in a Baptist church, using Baptist literature, with Baptist teachers, and everybody attending and studying Baptist doctrines.

Cook's literature is just a little better than none at all, but I had rather attend a Methodist Sunday School straight. I much prefer something with a head to it that it may be responsible for both body and tail.

I unhesitatingly stamp my disapproval upon Baptist churches, Baptist Sunday Schools and Baptist pastors affiliating and lining up with outside organizations to the neglect of and the detriment to their own church work and interests.

It doesn't matter what others think or do, Baptists are under the solemn and sacred charge to "earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

All the New Testament teachers and the preachers, John the Baptist, Jesus, Peter, Paul, and all the Apostles for nearly eighteen hundred years were Baptists. Why then in this the twentieth century surrender any part of the truth or sacrifice any principle and recognize all teachers and all teachings upon a par, and all "doxy" as orthodox?

If Baptists have kept the faith pure that was delivered to them by Christ and the Apostles, why make any alliance with those whom we believe to be heretics?

Shall Baptists be a party to that which tends to refute the Bible, which is their only faith and practice?

It is true that some other denominations have the best and the most improved Sunday School methods for organization and teaching, but where did they get them? The facts show that they got them from the Baptists.

The modern Sunday School movement and improved method of teaching was organized by William Fox, a Baptist; Brodie Gurney, a Baptist, first suggested and developed our present plan of voluntary unpaid Sunday School teachers; B. F. Jacobs, of Chicago, a Baptist, conceived the plan of the international Union Sunday School Lesson series, of which Dr. Broadus was a member until his death, which place Dr. Sampey holds today.

It was a Baptist that founded our magnificent primary system; the first Baraca class as we have it today; the Philathea class was organized by a Baptist; the Southern Baptist Theological Seminary at Louisville, Ky., is the only Theological Seminary in the world that has an endowed chair on Sunday School Pedagogy. What have they that was not founded by Baptists?

What can they do for us that we cannot do, and are not doing for ourselves?

Shall Baptists voluntarily surrender our part of the field, their church independence, their faith and practice, or contribute their money and influence to the teaching and fostering of faiths and practices which we by our very profession pronounce "heresy!"

If some of our good brethren see fit to work with other denominations in their Sunday School movements, I know of no law to prevent it, for religious independence is a Baptist doctrine, but for heaven's sake let them not involve their churches and Sunday Schools. As for my part, I couldn't align myself with any religious movement where I couldn't represent my church and people.

I was in Atlanta, Ga., a few weeks ago in attendance on the great Broughton Bible Conference. I learned that the Methodists had just held a like meeting in which they passed resolutions against their church having any sort of connection with any outside organizations whatever and that their work and money henceforth should be confined to denominational interests. When I heard it, I said "Hurrah for the Methodists!" The Presbyterians take the same position. Who ever heard of the Catholics lining up with any other denomination on Bible study, or compromising one syllable of their doctrines with those whom they call "protestants?" This is a just rebuke to Baptists, and we will do well to heed it, and stand steadfastly to Bible teachings as we have always done, and follow the well beaten paths of our fathers in faith and practice as it was given them by Christ and the Apostles. Baptists have never had any organic connection with the affairs of state, or with any peder-Baptist movement of any kind, nor will they ever have, though the heavens fall.

Oh, my Baptist brethren, make and keep your Sunday Schools intensely denominational and supremely doctrinal and "earnestly contend for the faith which was once delivered unto the saints."

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

## Two Good Sundays and Other Good News from Meadville.

On the fourth Sunday in April I preached on "What is man that thou art mindful of him?"—Ps. 8:4, to a large and appreciative congregation. That afternoon I buried with Christ in baptism five happy converts recently received upon a profession, all of them brothers and sisters in the same family, one of the brothers however being the head of a family of his own. This would have made six out of one family, but I had recently preached the funeral of one of the sisters the very day set for her baptism.

The Methodists have just gone to half time here and there is some talk of the Presbyterians doing the same. The Methodists necessarily had to choose one of our Sundays and as they are more numerous than any denomination in town, and have been quite good to go out to hear me, it is going to give the Baptists a small congregation on that Sunday, but I thank God and take courage for every move intended for the uplift of Meadville.

Great is our encouragement also over the fact that the courts are starting in dead earnest to grind out justice here in Franklin county. I think one great reason is that public opinion like a mighty and irresistible avalanche is demanding that we shall no longer be held down by lawlessness nor any longer be tabooed by the rest of the world because of a failure to enforce law and order. Another reason, I feel sure is that our six lawyers here while old enough to have experience, are young enough to have aggressiveness and they have moral stamina enough to want to see the right thing done. While they have no more reached perfection than any of the best citizens, yet I do say that they seem to be above those low practices to win their case that is so often justly charged against lawyers. During the January term of court a number that were indicted were induced to plead guilty, and receive their sentence (two of which were life sentences) to the openly expressed delight of the defense as well as the lawyers for the prosecution, although their clients. In this court now in the second week they are convicting the guilty right along without their pleading guilty. One of these convictions was a notorious blind tiger case and this conviction marks the beginning of a new day for this town and county, for it has been almost impossible for some time to convict a blind tiger in this county.

A splendid session of the North Division of the General Sunday School Convention of the Mississippi Baptist Association was just held with our church here the fifth Sunday and Saturday before. The crowd was small Saturday as court was in session but the papers and the addresses were very good and the discussions pointed and spirited. Brother R. E. Willis told us how he had started a Sunday School and prayer meeting at New Hope, a church that has been dead for a year—of how he had gone into the homes and the hearts of the people and led three to Christ. It was their insistence on baptism and reception into this

dead church that led the church to revive and call Brother Matthews as the pastor this last fourth Sunday.

On Sunday we had a crowded house and a great day. Brother Willie McGehee from Little Springs, and Brother J. A. Chapman from Mars Hill, were two neighboring pastors who were much in evidence and who went far towards making the convention the great success that it was. Brother McGehee gave us an excellent address on "the day of opportunity to the church or the denomination that will make the best use of the Sunday School," while Brother Chapman preached the convention sermon from John 15:14, which was deeply spiritual and highly appreciated. The essays read and discussed in the convention were the "value of personal work in the Sunday School" by Miss Lelia Adams. "How to Gain and Hold New Members," by Mrs. Ella Lee Smith; "What Can be Accomplished in an Organized Class," by Miss Erma Prather; and "How to Interest Small Children in the Sunday School," by Miss Lois Cain. When it is said that Miss Lois has made a specialty of kindergarten and primary work in the public schools and of primary work in the Sunday School, having taught the past three years at Gillsburg and a kindergarten in the Baptist Orphanage at Jackson, we might have expected something of the skillful way in which she handled her subject. Nor did any of the papers fall short of a worthy expectation—all of them showing that the writers were practical Sunday School workers and some showing that they had been greatly benefitted by a careful study of the little manual used in the Sunday School Normal Training Course for the teachers.

Brother J. R. Johnston, of Gloster, is to begin a meeting of days with us on the second Sunday in June in accordance with the unanimous desire of the whole church. I ask that the brethren and sisters over the state unite with us in praying that God will greatly bless this special effort to build up the church and save souls, not because it is Johnston, but because he is the Lord's servant whom He has sent to preach and because we are greatly in need of His blessings. It was Brother Johnston who held a good meeting here a year ago last September, just a few months before I became pastor. He baptized new converts and stirred up the whole church to appoint committees and make a start towards aggressive work and towards building a house of worship.

As is well known we built our house of worship last year, but it is not yet entirely finished. We are hoping to put on new benches in before our meeting and after that it will take some two hundred or two hundred and fifty dollars to finish the house entirely. Like General Grant, we are going to "hammer away all summer" and longer, too, if necessary until we finish, but it would encourage our sometimes fainting hearts if some churches or W. M. U.'s would occasionally give us a little help like the W. M. U. in South McComb, at Liberty and at Brookhaven, each having recently sent us

five dollars. Any help, however small, will be highly appreciated and duly accredited. There is no reason why the Methodists or the Presbyterians should have their houses completed and ours go unfinished, especially since this is a Baptist state and this is a Baptist county.

Yours in the Master's name,  
Joseph Jacob.

## Trip to the Convention.

The Southern Baptist Convention will meet in the city of Jacksonville, Florida, on May 17th, at 3 p. m.

The special coaches to run through to Jacksonville without change will leave Jackson at 8:50 a. m. on May 16th, and Winona at 10:25 a. m. on May 16th.

The round trip fare from Jackson will be \$18.15. From Winona, \$18.20.

Tickets will be bought from your station to Birmingham, reading from Birmingham over the Central of Georgia to Jacksonville.

If you are nearer the A. & V. Railroad, buy a ticket over it to Birmingham. If nearer the Southern Railway, buy one over it. If nearer the Frisco Railway, buy one over it. If nearer the N. O. & N. E. Railway, buy one over it. And if nearer the M. & O. Railway, buy one over it. Wherever you buy your ticket, see that it reads over the Central of Georgia from Birmingham to Jacksonville.

The train on which the party will go will make all the stops between Vicksburg and Meridian.

Pullman fares from Birmingham to Jacksonville, per double lower berth, \$3.00; per double upper berth, \$2.40. Two can occupy a double berth, either lower or upper. Decide just what you want, enclose price to T. J. Bailey, Jackson, and he will have your berth in readiness for you at Birmingham. No berths reserved unless the cash accompany the request.

We have arranged for Pullman No. 2, and have a few lower berths left and plenty of uppers.

If you send check, add 10c for exchange. If you want a circular of information about the trip, write to T. J. Bailey, who will promptly mail you one. Enclose a stamped, self-addressed envelope. Write in advance and make your own boarding arrangements.

A rate of one fare plus fifty cents has been made from Jacksonville to all points in Florida. Tickets on sale May 20-24, with final limit of May 31st. Let those who take advantage of these rates be sure to return to Jacksonville before their tickets from Jacksonville home expire, which will be on May 31st, except by depositing your ticket with Joseph Richardson, special agent, Jacksonville, and upon payment of one dollar, tickets will be extended to June 30th.

## WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(List all communications for this department to Mrs. G. W. Riley.)

## Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.  
 MRS. W. R. WOODS, Meridian, Secretary of Central Committee.  
 MRS. W. S. SMITH, Meridian, President of Sunbeam work.  
 MRS. M. N. BALL, Winona, Pres. Young Woman's Missionary Union.

## Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton, President.  
 MRS. A. J. AVEN, Clinton, Vice-President.  
 MRS. E. O. W. RILEY, Jackson, Recording Secretary.

Looking to God's first Heaven,  
 and will

With our poor, earthly striving  
 We bemoan that we may be still  
 Content with merely living;  
 But could we learn that heart's

Will cease  
 Which we are hourly wronging,  
 Our lives must climb from hope  
 To hope.

—Lowell.

Friendship does not need to  
 wait for great enterprises; it sug-  
 gests the next simplest, kindly  
 thing to do. The little deeds of  
 love make the largest record in  
 the end where love is fully un-  
 derstood.

## Mission Calendar.

14. Sunday—  
 Miss Jewell Leggett, Pin-  
 gt. China—1 Tim. 4:12.

15. Monday—  
 resume mission work.

16. Tuesday—  
 North Baptist Convention,  
 Jacksonville, Fla.

17. Wednesday—  
 M. Auxiliary to S. B.  
 Convention at Jacksonville, Fla.

18. Thursday—  
 P. W. Hamlett, of China.

19. Friday—  
 L. Spainhour, of Soo Chow,  
 China—Ps. 121:3.

20. Saturday—  
 J. B. Webster, of Chiur  
 China—Jer. 31:10.

21. Sunday, Miss., Apr. 26, '11.  
 Dear Mrs. Riley:

The women of the Senatobia  
 church observed April 11th and  
 13th as days for the study home  
 missions, the work of the home  
 body and the women's part in  
 that great work. The three days  
 were exceedingly helpful to our  
 women, giving them instruction  
 and new inspiration which has  
 borne fruit in interest, prayer and  
 work.

As an evidence,  
 on the last day of the service,  
 our women came to the church and  
 were laden with packages for a  
 frontier missionary, Rev. Powell,  
 in El Paso, West Texas. Con-

cluding the service, we gathered  
 at the rostrum and opened the  
 bundles and packed one of the  
 nicest boxes that was ever sent  
 to the frontier and valued at one  
 hundred dollars. Our associa-  
 tional vice-president, Mrs. M. S.  
 Dougherty, on account of illness,  
 was not able to meet with us on  
 that day, much to our disappoint-  
 ment. The success of our box-  
 packing was due largely to the  
 energetic and efficient executive  
 and soliciting committee. We  
 have many consecrated and faith-  
 ful women in our church and so-  
 ciety who want to do even great-  
 er things for our Master.

Yours for service,  
 Miss Elizabeth Mabry

Contributions from Y. W. A. since  
State Convention.

## Aberdeen.

Christmas offering ..... 23 91  
 Fofeignr ..... 123456 56 56  
 Foreign Missions ..... 10 00  
 Home Missions ..... 17 25  
 Orphanage ..... 14 50  
 Tri-State Hospital ..... 25 00  
 Ministerial Education ..... 20 00  
 Training sch pupil ..... 10 00  
 Training sch ex. .... 5 00  
 Home uses ..... 115 60

Total ..... \$240 76

## Baldwyn.

Training sch. ex ..... 10 00  
 Christmas offering ..... 3 00

Total ..... \$13 00

## Blue Mountain.

Christmas offering ..... 5 05  
 Frontier box ..... 4 15  
 Training sch pupil ..... 5 00

Total ..... \$14 20

## Brookhaven.

Foreign Missions ..... 20 00  
 Training sch pupil ..... 10 00  
 Training sch ex. .... 5 00  
 Home uses ..... 2 20

Total ..... \$37 20

## Corinth.

Training sch. pupil ..... 10 00  
 Training sch. ex. .... 5 00

Total ..... 15 00

## Columbus.

Foreign Missions ..... 20 00  
 Orphanage ..... 52 00

Training sch. pupil ..... 10 00  
 Ministerial education ..... 5 00  
 Total ..... \$87 00

## Clinton.

Christmas offering ..... 15 00  
 Home Missions ..... 20 00  
 Frontier box ..... 50 00  
 State missions ..... 10 00  
 Training sch. pupil ..... 10 00  
 Training sch. ex. .... 5 00  
 Home uses ..... 4 55

Total ..... \$114 55

## Crystal Springs.

Christmas offering ..... 2 85  
 Orphanage ..... 12 30  
 Training sch. pupil ..... 5 00

Total ..... \$20 15

## Durant.

Foreign Missions ..... 10 00  
 Home Missions ..... 10 00  
 State Missions ..... 7 50  
 Orphanage ..... 14 35  
 Training sch. pupil ..... 5 00  
 Training sch. expenses ..... 2 50  
 Home uses ..... 200 00

Total ..... \$249 35

## Ecu.

Foreign Missions ..... 5 00  
 Training sch. pupil ..... 5 00

Total ..... \$10 00

## Hazlehurst.

Foreign Missions ..... 20 00  
 Training sch. pupil ..... 10 00

Total ..... \$30 00

## Laurel.

Training school pupil ..... 5 00

## Macon.

Foreign Missions ..... 3 35  
 Home Missions ..... 3 50  
 State Missions ..... 30 90  
 Home uses ..... 15 00

Total ..... \$52 75

## Meridian, First Church.

Foreign Missions ..... 30 00  
 Seminary ..... 5 00  
 Home uses ..... 17 45

Total ..... \$52 45

## Meridian, 15th Avenue.

Training school pupil ..... 10 00

## Meridian, Southside.

Training school pupil ..... 10 00

## Meridian, Highland Ave.

Chinese sufferers ..... 1 00  
 State Missions ..... 5 00  
 Training school pupil ..... 5 00  
 Home uses ..... 7 80

Total ..... \$18 80

## Newton.

Foreign Missions ..... 10 00  
 Home Missions ..... 5 00  
 Training school pupil ..... 5 00

Total ..... \$20 00

## Oxford.

Christmas offering ..... 3 80

## Effect of One Bottle.

Crandall, Texas—"After my  
 last spell of sickness," writes Mrs.  
 Belle Teal, of this city, "I re-  
 mained very ill and staid in bed  
 for eight weeks. I couldn't get  
 up all this time, and though my  
 doctor came to see me every day  
 he didn't do me any good. I had  
 taken but one bottle of Cardui  
 when I was up, going everywhere,  
 and soon I was doing all my own  
 housework." Cardui helps when  
 other medicines have failed be-  
 cause it contains ingredients not  
 found in any other medicine. Pure,  
 safe, reliable, gentle-acting—Car-  
 dui is the ideal medicinal tonic  
 for weak, sick women. Try it.

## Stop! Look!! Listen!!

Rare bargains in Buff Cochin  
 Bantams. A few choice cockerels  
 for sale at one dollar and a half  
 and two dollars each.

Eggs from Blue Ribbon winners  
 at the Mississippi State Fair, at  
 \$1.25 per setting of 15. F. O. B.  
 Jackson, Miss. Address all orders  
 to BAILEY BROS., 512 High St.,  
 Jackson, Miss.

## Salesmen Wanted

Trained Salesmen earn from \$1,200.00 to  
 \$10,000.00 a year, and expenses. Hundreds  
 of good positions now open. No experi-  
 ence needed to get one of them. We will  
 assist you to secure a position where you  
 can get Practical Experience as a Sales-  
 man and earn \$100 a month or more while  
 you are learning. Write to-day for our  
 free book "A KNIGHT OF THE GAIT." List  
 of good openings, and testimonials from  
 hundreds of men recently placed in good  
 positions.

Address nearest office, Dept. 257  
 National Salesman's Training Assoc'n  
 Chicago New York Kansas City Seattle  
 New Orleans.

Cheap Round Trip  
Rates

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To all the Popular Summer Resorts in  
 Alabama, Canada, Connecticut, Dist. of  
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 diana, Kentucky, Maine, Maryland,  
 Mass., Mich., Minnesota, New Hamp-  
 shire, New Jersey, New York, Caroli-  
 na, Ohio, Pennsylvania, Rhode Island,  
 Tennessee, Vermont, Virginia and  
 Wisconsin.

Dates of sale, May 15th to Septem-  
 ber 30th. Final limit, October 31st.  
 Liberal stop-overs. For further in-  
 formation, apply to

A. STONE, T. A.  
 Jackson, Miss.

## WANTED.

A young lady of splendid ability  
 wants a position as music teacher for  
 next session in some good school. She  
 has one year's experience as teacher  
 and is a pupil of the Conservatory of  
 Music, Cincinnati, Ohio, and is a mem-  
 ber and organist of a Baptist church.  
 Should any school needing a teacher  
 of this kind, write The Baptist Re-  
 cord.

FOR SALE—Residence and several  
 lots in the young and growing  
 town of McLain, Greene County.  
 Apply to M. M. Lackey, Clinton, Miss.

Make your arrangements to visit  
 the Mississippi State Fair, Oct. 24 to  
 Nov. 2, 1911. Jackson, Miss.

## BETTER THAN SPANKING.

Spanking does not cure children of  
 bed wetting. If it did there would be  
 very few children that would do it.  
 There is a constitutional cause for this.  
 Mrs. M. Summers, Box 232, South End  
 Ind., will send her home treatment to  
 any mother. She asks no money. Write  
 her to-day if your children trouble you  
 in this way. Don't blame the child.  
 The chances are they can't help it.  
 This treatment also cures adults and  
 aged people troubled with urine diffi-  
 culties by day or night.

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 WARREN L. ROHR,  
 W. P. A., Chattanooga.

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## Gulf &amp; Ship Island R. R. Co.

## PASSENGER SERVICE.

## Main Line—Southbound.

No. 5. No. 3.  
 Lv. Jackson ..... 6:00 am 3:30 pm  
 Lv. Hattiesburg 10:35 am 7:13 p.  
 Ar. Gulfport ..... 1:21 pm 10:00 p.

## Columbia Division—Southbound.

No. 101. No. 109.  
 Lv. Mendenhall ..... 7:10 am  
 Ar. Maxie ..... 11:39 am  
 Ar. Gulfport ..... 1:21 pm (No. 5)  
 Lv. Jackson ..... 2:30 pm  
 Ar. Columbia ..... 6:00 pm

## Main Line—Northbound.

No. 4. No. 6.  
 Lv. Gulfport ..... 7:25 am 2:00 pm  
 Lv. Hattiesburg 10:30 pm 5:43 pm  
 Ar. Jackson ..... 1:55 pm 9:40 pm

## Columbia Division—Northbound.

No. 102. No. 110.  
 Lv. Maxie ..... 3:55 pm  
 Ar. Mendenhall ..... 8:23 pm  
 Lv. Gulfport ..... 2:00 pm  
 Ar. Jackson ..... 10:02 am  
 Lv. Columbia ..... 6:25 am

## Laurel Branch—North and South

Bound.  
 No. 202. No. 201.  
 Lv. Laurel ..... 3:00 pm  
 Ar. Saratoga ..... 5:00 pm  
 Ar. Jackson ..... 9:40 pm (No. 6)  
 Ar. Gulfport ..... 10:00 pm (No. 2)  
 Lv. Jackson (No. 5) ..... 6:00 am  
 Lv. Saratoga (No. 201) ..... 8:00 am  
 Ar. Laurel ..... 10:00 am

Connections at Gulfport, Lumberton,  
 Columbia, Hattiesburg, Laurel  
 and Jackson, with all lines.  
 For further information, apply to  
 L. HAWLEY.

General Passenger Agent,  
 Gulfport, Miss.

## Cancer

A safe and sound  
 cure for Cancer  
 may be had at Dr.  
 J. N. Tucker's Sanatorium, 922  
 38th Avenue, Meridian, Miss. No  
 humbug. Best references and tes-  
 timonials furnished on application.  
 Can accommodate both white and  
 colored patients.

FOR SALE—A residence and lots,  
 containing large garden, fine  
 young orchard, several pecan trees  
 ready to bear; barn; chicken house,  
 water and lights. A desirable  
 property within the corporate limits  
 of Clinton, for sale, cheap. Apply  
 to M. M. Lackey, Clinton, Miss.

Foreign Missions ..... 1 50  
 Home Missions ..... 5 00  
 Bible Fund ..... 2 50  
 Training school pupil ..... 10 00

Total ..... \$22 80

## Vicksburg.

Foreign Missions ..... 10 00  
 Home Missions ..... 5 00  
 Training school pupil ..... 5 00  
 Training school expenses ..... 2 00

Total ..... \$22 50

## Winona, Juniors.

Foreign Missions ..... 5 00  
 Home Missions ..... 2 50

Total ..... \$7 50

## Winona, Seniors.

Christmas offering ..... 16 10  
 Home Missions ..... 10 00  
 Baptist Hospital at Jackson 10 00  
 Orphanage ..... 66 10  
 Home uses ..... 54 10

Total ..... \$156 30  
 Grand total ..... \$1229 31

## Amounts Paid to Miss Bullock.

Aberdeen ..... 10 00  
 Brookhaven ..... 10 00  
 Blue Mountain ..... 5 00  
 Baldwin ..... 10 00  
 Clinton ..... 10 00  
 Columbus ..... 10 00  
 Corinth ..... 10 00  
 Crystal Springs ..... 5 00  
 Durant ..... 5 00  
 Ecu ..... 5 00  
 Hazlehurst ..... 10 00  
 Laurel ..... 5 00  
 Meridian, First ..... 10 00  
 Meridian, 15th Ave ..... 10 00  
 Meridian, Southside ..... 10 00  
 Meridian, Highland Ave. 5 00  
 Newton ..... 5 00  
 Oxford ..... 10 00  
 Vicksburg ..... 5 00  
 Winona, Juniors ..... 10 00

Total ..... \$160 00

April 25, 1911.

My dear Mrs. Ball:

I can never express what a bless-  
 ing I have received from being  
 Mississippi's Y. W. Auxiliary rep-  
 resentative in the training school  
 this session. From the depths of  
 my heart I am thankful to my  
 Father for this privilege and pray  
 His richest blessings on each Y.  
 W. A. and W. M. S. May I ask  
 (as I so much desire) that when  
 I go from the training school as  
 I am soon to do, that I may still  
 have the prayers of each of you as  
 I am sure I have had throughout  
 the entire term.

When tired or despondent the  
 thought that not only was our  
 Heavenly Father depending on me  
 for my best, but hundreds of  
 women and girls in Mississippi



## A Welcome Change

Smoke curling up from the farmhouse  
 chimney as the men are coming in from the  
 fields, gives a pretty suggestion of a good sup-  
 per and a comfortable home. But it also  
 means a hot, tired woman, working hard over  
 a blazing fire.

Your wife can escape this with a New  
 Perfection Oil Cook-stove.

A New Perfection keeps a kitchen many degrees cooler than any  
 other range, yet it does all a coal or wood range can do. It saves time,  
 labor and fuel. No wood to cut; no coal to carry; no ashes; no soot.  
 With the New Perfection oven it is the best cooking device you can  
 find anywhere.

**New Perfection**  
 WITH BLUE GRATE  
**Oil Cook-stove**

Made with 1, 2 and 3 burners, with long,  
 turquoise blue enameled chimneys. Hand-  
 some finish throughout. The 2- and 3-  
 burner stoves can be had with or without a  
 cabinet top, which is fitted with drop shelves,  
 towel racks, etc.  
 Dealers everywhere; or write for descrip-  
 tive circular to the nearest agency of the  
**Standard Oil Company**  
 (Incorporated)

were depending on me and show-  
 ing it by their gifts and prayers.

This gave me renewed courage  
 and energy. Words are too fee-  
 ble to express my thanks.

May God make my life express  
 it, and may He abundantly bless  
 and richly reward each of you.

With love, I am,  
 Your training school pupil.

Nell V. Bullock.

This letter was a great joy. I  
 am sure God's special blessing  
 will be with those who have sup-  
 ported this dear girl and I trust  
 others will send in their offerings  
 as soon as possible.

Let us meet this obligation with-  
 out fail. Thanking those who  
 have ever been faithful to the  
 work.

Hopefully yours,  
 Mrs. Ball.

## FEATHER BEDS

NEW FIRST-CLASS  
 FORTY LBS. \$10.00

THE FURNITURE CO.  
 Burlington, N. C.

Fairmount College E  
Monteagle, Tenn.

A select school for girls, on the  
 Cumberland Plateau, where there  
 is no excessive heat, and conditions  
 are ideal for work and recreation.  
 Short summer term June 23rd to  
 September 23rd. Music. Art.

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 Catalogue. The U. S. BELL CO., Billings, Mo.



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**Stops Pain—Heals Wounds.**

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 Earache, Sore Eyes, Sore Mouth, Sore Throat, Sore Muscles, Sore  
 Feet, Sore Joints. For External and Internal use. Pleasant,  
 Clean, Safe.

There is nothing "just as good". Try it and you will use no  
 other. It has stood the test for nearly twenty years.

10c, 25c, 50c Druggists.  
**ROYALINE MED. CO., Ltd.,** New Orleans, Sole Props.

## DEATHS.

## Gussie Dennis.

Daughter of Dr. and Mrs. A. A. Dennis, and wife of S. M. McNease, near Bassfield, Miss., was born August 7, 1882, became a member of the fellowship of Ebenezer church of Covington, La., by Rev. W. E. Hathorn, in August 1897, married Statia J. McNease November 29th, 1900 and died April 24, 1911.

She received her education at Red Springs under Rev. J. P. Williams, and in Hattiesburg—where she always led her classes. She was very fond of music and was organist of her church for years. She never was very strong physically, but when able was always at church and ready to do anything that would advance her Lord's cause.

She was a preacher's friend, being the granddaughter of the late Rev. T. E. H. Robinson. Her prayers always received a cordial welcome. She was never too tired to be busy to make things pleasant for him. The writer spent many pleasant hours in the home of her and her estimable husband. How sad to think that these pleasures can be no more.

She was the mother of two boys and two girls, the last two a boy and a girl, were born just three weeks before her death.

Her remains were buried at Ebenezer Hill church where her membership was at the time of her death. On account of another burial the writer could not be present at her interment.

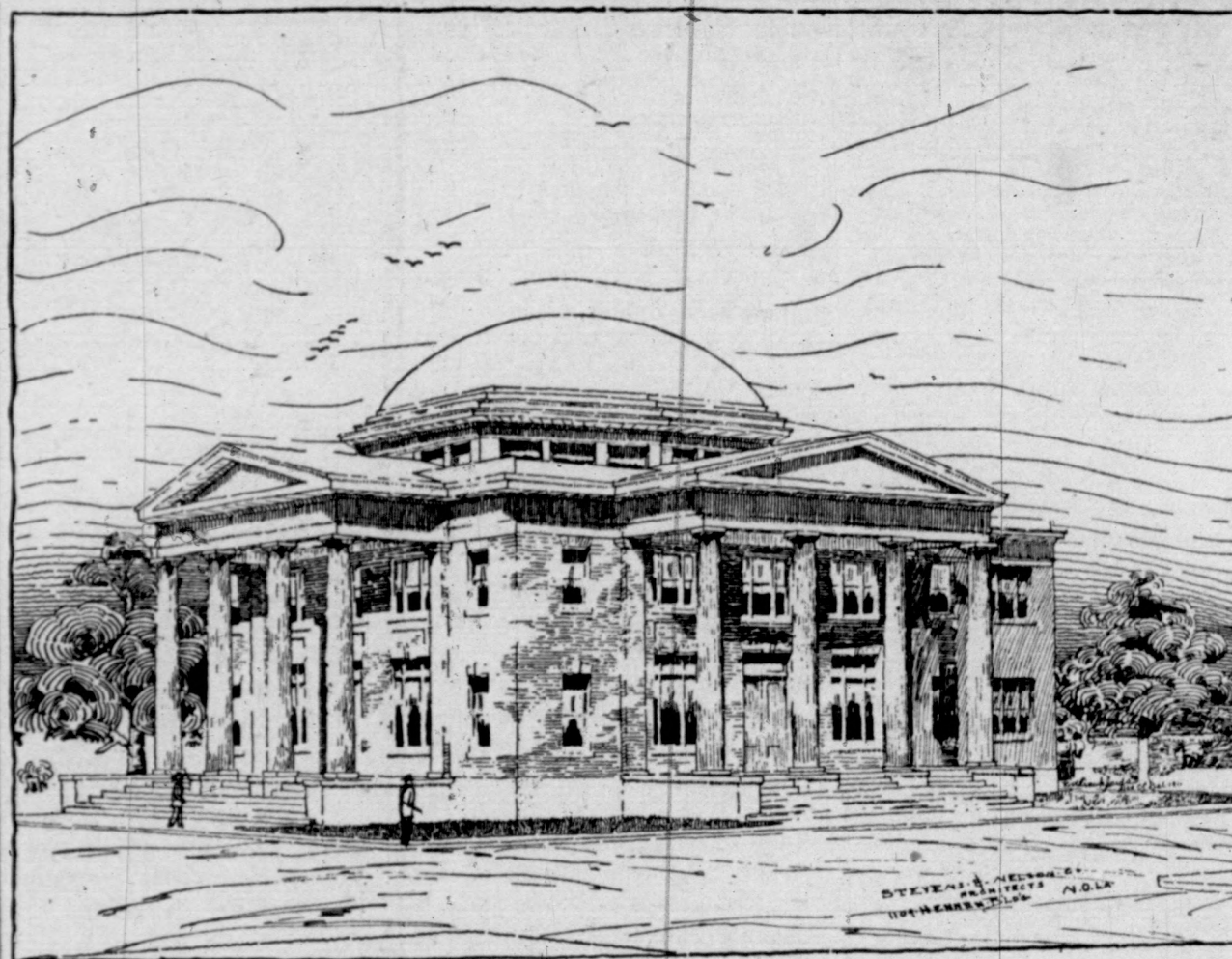
Her husband, children, parents, brothers and sisters, and her many friends, we extend our sincere sympathy. May the Lord comfort all the bereaved.

Her former pastor,  
L. D. Posey.

"Remedy" but a "Cure." There is a world of difference between a "remedy" and a "cure." There are a great many preparations on the market sold to "remedy" certain ailments, and that's all they do—remedy. "Gray's Ointment" cures cuts, bruises, carbuncles, piles, blood poison, old sores and skin eruptions of every kind. It is different from other preparations of this nature—it is not merely a "remedy," but a "cure." A guaranteed cure or your money back. Write W. F. Gray & Co., 501 Broadway Building, Nashville, Tenn., for a sample and test its merits. You can get a box from your druggist for 25c, or it will be sent upon receipt of price.

## Myrtis Ward.

The sweet spirit of little Myrtis Ward took its flight for a happier world on April 10th, 1911, aged three years, five months and seven days. Myrtis is sadly missed in



NEW BAPTIST CHURCH, Mansfield, La.  
REV. F. N. BUTLER, Pastor.

This building in course of erection will cost when finished about twenty thousand dollars. Rev. F. N. Butler, late of Grace church, New Orleans, is the present pastor, having been on the field for one year.

her home and at church where she was always found at her father's side. May God's spirit comfort the bereaved for little Myrtis will shine as a star in the presence of God.

C. E. Matthews.

## The Child King.

When Columbus discovered America, he merely touched a few islands. The great continent he never saw. And the king and the people who praised him did not know a thousandth part of the great discovery he had made. Beyond the little islands that Columbus saw, lay America, with its great rivers and mountains and prairies, its Niagara, and Yellowstone and Yosemite. Neither the wise men nor the shepherds had dreamed of the empire over which that little child king in the Bethlehem manger was to rule through the ages; the great men that he was to inspire; the institutions and schools and colleges and nations that were to spread his fame. The blessed song was to all people.—Bishop Vincent.

**TRY MURINE EYE REMEDY** for Red, Weak, Watery, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

## SOUTHERN

## Baptist Convention

Jacksonville, Florida, May 17th, 1911.

VIA

## Central of Georgia Rail'ry

Birmingham, Ala., to Jacksonville,  
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Ar. Jacksonville ..... 10:00 a. m.

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## "We Lack Only One Man."

The "City of Rome" was in mid-ocean, when some of the passengers on deck proposed a "tug of war," in which two picked sides were to contest by pulling at the ends of a long rope. First it was Americans against all other nationalities. In this the Colonel took part, tying one end of the rope around his body; the other end was tied around a big Israelite who was visiting England to buy goods.

Then the single men challenged the married men. Twenty single men were soon secured; and at last as many save one among the benedicts. A gentleman named Masters, who was connected with the New York Tribune, was seated upon the upper deck, showing some friends some pictures of his wife and children whom he had left at home. Some one said to him "We only lack one man, won't you come with us?"

Mr. Masters immediately put the pictures in his pocket and he sprang to the rope which he tied about his stalwart form, and all the others took their places.

"All ready," said the starter. "Let her go," replied all.

It was a desperate struggle. The pulling had lasted for ten minutes and neither side seemed to get the better of the other, when Masters shouted:

"We've played long enough, old boys; now for a long pull and a pull altogether for the folks we left at home!"

For a moment the fifty stalwart men stood still in their desperate

test of strength; then the single men weakened and the benedicts swept them off their feet amid the hurrahs of the hundreds who crowded the deck.

Mr. Masters untied the rope from his body and smiled in response to numerous congratulations. It was noticed, however, that his face was deathly pale; an expression of pain upon his own countenance. He bent lower and lower, and finally fell as friends sprang to his assistance. He was carried into the ship surgeon's office where he died almost immediately. When the "Rome" had reached Glasgow, the body was embalmed and returned on the ship to his bereaved family in Orange, N. J.—Col. Hadley in his "Blue Badge of Courage."

## Freckles

Don't Worry About Them—You Needn't Keep Them. Get This Simple Remedy, It's Guaranteed.

Freckles, like facts, are stubborn things, but unlike facts, are easily removed. The more stubborn your freckles the more promptly should you get a package of Kintho. Get it wherever toilet goods are sold. If Kintho fails, get your money back. It's so simple and sure you'll think it's almost magical.

## The One Little Monk.

The catastrophe at Martinique recalls the story of the clock in the old church at Amatitlan, Guatemala.

Nearly three hundred years ago the Jesuit fathers built a little church and taught the Indians the arts of peace and the love of God. In the tower of the old church was a clock which struck the hours, and images of white frocked priests came out of the little door in the clock in numbers to correspond with the hour;

when one o'clock struck one little white priest would come out and stand until relieved by two of his brethren when two o'clock struck.

For many years these little old priests, watching their hours stood looking out over the city. Then one day, a great earthquake came and almost destroyed the city. The church still stood but the clock tower leaned to one side, and the clock stopped. The hands pointed to a little after one o'clock. The figure of the one white priest that was out never

**Crooked Spines Made Straight**

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There is bright hope for you, no matter how long you have suffered. We have strong testimonials from every State in the Union. Each appliance is made to order from individual measurements and fits perfectly. There is positively no inconvenience in wearing it. We guarantee satisfaction and let you use it 30 days. Write for our new book, giving full information and references.

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went back, and no others came to relieve him.

Then, after nearly eighty years, another earthquake came. It was not a serious one but there was a great commotion in the town and all of the people rushed to the plaza in front of the church and there they stood and wondered for the clock in the tower was running. It had just struck the hour of two and two little figures had come forth. But three old people in all the city had ever seen those two little figures before, or even heard that silver bell strike two. After the lapse of nearly a century the clock that had been stopped by one earthquake had been started by another. No one there knew how to regulate the little images that had marked the hours; there was one who dared to wind the clock and it ran, but ever after that clock was a law unto itself. At ten it would strike two and two little figures would come out; at eleven three would come and stand their appointed hour; and so it runs in that old town today.

When I was there five years ago I asked the sexton why they did not set the clock right. He crossed himself as though I proposed a sacrilege and answered: "Oh, Signor, who would dare to tamper with it? If one should touch it, it might stop and then we might wait another hundred years before another earthquake would start it."—From the Saturday Evening Post.

And notwithstanding God's word putting emphasis on the one we try to impress the multitude; and the individual not satisfied with the plain word stands like the little monk before the clock—waiting for an earthquake of a special revelation, or a revival to move him.

## The Three Wise Men.

"In the appearance of those men (the three wise men) in Bethlehem at the time of the birth of Jesus, there was something singularly significant," writes Rev. Amory H. Bradford, D. D. "They represented the long aspirations and the hunger of the nations. Something more than curiosity caused their journey. The Messianic expectation had pervaded the East and probably had as much to do with their presence. The immediate occasion of their visit may have been the wish to pay reverence to earthly Royalty but more probably it was inspired by what has been beautifully called 'the desire of all nations.' The ideals of the past had failed, and spiritual and prophetic souls among many peoples were looking for some new and better faith. The longing for some new and brighter light on human life's mystery was intense and universal. The melancholy of the seekers after God, like Epictetus and Marcus Aurelius, was typical of a long continued and wide prevailing sadness which was mixed with a dim, yet prophetic anticipation. The wise men came out of nations from which in later times many were to do homage to Jesus as King in the realm of the Spirit. They were the precursors of the untold millions who were to find in him 'the desire of all nations,' as was prophesied by the prophet: 'And I will shake all nations and the desire of all nations shall come.'"

## AUTO OWNERS, ATTENTION!

Fine Tires and Tubes 40 per Cent less than standard prices. Anti-skid Chains, 33-1-3 per cent. Lubricating oil at 26c per gallon. Wind Shields, \$12.65. All Auto Supplies at dealers' prices to consumer. Any standard make auto at a discount. Catalogue mailed upon request.

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## Our Mountain Schools.

Our mountain schools offer to both classes what has been hard for them to obtain. The mountain home of culture longs for a school nearby where the child may begin its early training; to reach any other school is impossible for the poorer people. It is to give these last of whom there are some three million, and who have in them such vast possibilities, the opportunities they crave that we come to their help. Turning to our chart again, we note twenty-six black dots running irregularly along the backbone of the mountains through seven of the states. Some names and their beautiful situations come to us—Haywood Institute at Clyde, a little town divided by a mountain River and nestling close to the foot of the highest peaks in the Blue Ridge; Silvia, in the very heart of the hills, farther up, the center of half a dozen industries growing out of the mineral wealth of that wonderful region; Fruitland Institute, on the outer edge of the tableland that embraces Asheville and Hendersonville. To this great pleasure ground of the South it is said that ten thousand tourists came one Saturday evening last summer.

## Growing and Ministering.

And these schools, be it understood, are not "lying down on the Home Board" a phrase sometimes applied, justly or otherwise, to the churches. Indeed, this Board is not favorable to the reclining attitude. Its policy is to help both school and church to help themselves, and its first ambition is to graduate both into full self-reliance and self-support. Even were it not, it is hard to conceive of the independent mountain spirit being willing to take all and give nothing in return. Williamsburg Institute in Kentucky and Spartan Academy in South Carolina graduated into self-support last year. That one dollar in the mountains means two dollars in the improvement of school work is not quite true. It means more if the year 1909-10 can be taken as typical. That year the Southern Baptists by their gifts, enabled the Home Board to put twenty-five thousand and six hundred dollars into buildings and equipment. The mountain people put \$25,099. Our one dollar drew to itself very near a dollar and a quarter. Towards the salaries of teachers the Board that same year paid \$15,400 and the nearly five thousand boarding pupils many times that sum.

## \$3.50 Recipe Free, For Weak Men.

Send Name and Address Today—  
You Can Have It Free and Be  
Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, falling memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, rebuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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## What About It?

Brother R. H. Tandy, vice-president of the Home Mission Board, has this to say in the Record of April 20th about non-contributing churches in Mississippi: "The records show that only 548 of the churches sent contributions for Home Missions to Dr. Rowe last year. Not over one hundred sent their contributions directly to the Board. This leave 683 churches in Mississippi which gave nothing to Home Missions last year." It appears from the above figures that more than half the churches in the State did not contribute to Home Missions last year.

What is the matter with these 683 Baptist churches in Mississippi?

Brother Tandy does not refer to them as anti-missionary churches—can it be that this great number of churches are in a state of disorganization and without pastors? If so, it might be well to call the attention of our State Board to them or possibly the Home Board itself, might do something to relieve the situation by sending a few of its evangelists into these regions of death and destitution. No, that would hardly work, for if these churches are too poor to contribute to the Home Board how could they be expected to pay the evangelistic services of the Home Board for their time and labor?

After all, it may be, that these churches really have pastors but they think they are too poor to support a pastor and contribute to the Home Board, also, but this point might be settled by learning whether they contribute to Foreign Missions or not, and if they do not contribute to Foreign Missions then we are forced to conclude that the vice-president of the Home Board is mistaken in his assumption and all these 683 churches are hard-shell, anti-missionary churches. Now, if that should prove true, it should by all means be thoroughly investigated, for it would be a great injustice, not to say an outrage, upon the faithful minority of missionary Baptist churches in Mississippi to have the impression go abroad that a majority of the so-called missionary Baptist churches in Mississippi are really anti-missionary. But someone might apologize for the situation by saying that they are not anti-missionary Baptist churches really, but omissionary Baptist churches, which when interpreted means missionary Baptist churches that don't do anything for missions. But if they are not anti-mission-

ary churches indeed, then they should take down their sign and invite the Home Board to send some evangelist to come to their relief, for it certainly seems to be a proper field for that class of ministers. Now I know that it would be quite a reflection upon the pastors of these churches if the Home Board should be requested by the churches to send some evangelist among them to teach them their duty more perfectly, what better thing could be done? Now, to encourage the pastors of those churches I would suggest that they agree to the experiment, for I feel sure their salaries would not be reduced by it and all would be made happier.

The pastor who is too timid to urge collections for missions will be sure to have to educate himself to live on a small salary. I believe that God is always ready to do as much, yea more, for us than we are willing to do for Him. The one who is loyal to his Master in the discharge of duty will never be found feeding upon the crumbs from his table. He who cannot trust God should not expect God to trust him. It is not reasonable to suppose that there is a church of Christ anywhere to be found that would refuse to give something for missions if properly appealed to, and an opportunity given to respond. Many in it may not give but there will always be some of God's elect who will cheerfully contribute. And should a church be found that does not do something for missions, it will be because the pastor has failed to preach on the subject and urge his flock to give. In the very nature of things, the responsibility rests with the pastor. It is a duty he must perform and his church will like him better for performing it.

I learned the other day from our own brother Chastain, who is here for a while on vacation that even in the dark valleys of Mexico the little churches of native Christians joyfully and liberally contribute to the cause of missions. "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts and the glorious majesty of his kingdom."—Psalms CXLV, 10-11-12.  
J. R. Sample.

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### A Present, Plus Thought.

All men says an old proverb,  
we give gifts, but few men give pleas-  
ure with their gifts.

A poor widow to whom Queen  
Victoria had granted a pension,  
wished to express her gratitude  
and loyalty. But what could she  
give that the empress of one-  
fourth of the world would value?

She was an expert amateur pho-  
tographer, and it occurred to her  
to take pictures of all places that  
she visited by the Queen when  
she was a young wife with Prince

Albert. The little volume was  
finished, simply bound, and sent  
to Windsor Castle. And the  
Queen was said to keep it among  
her chief treasures.

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### The Lesson Story.

James and John were two little  
boys who lived in a little town.  
They had to think a great deal  
about what was right and what  
was wrong, because they were  
the preacher's sons and heard so  
much talk about it. They had  
to learn the Ten Commandments,  
and they had to get up in time  
for prayer before breakfast. They  
were obliged to sit in the front  
bench at church every Sunday  
morning also, because they were  
the preacher's little boys; and it  
must be seen so fall that they  
knew how to behave themselves,  
no matter how long the sermon  
was, and sometimes it was very  
long. At Sunday School it was  
the same thing. They were ex-  
pected always to know their les-  
son, and to be able to repeat the  
Golden Text, even if no one else  
in the class did. They never felt  
quite comfortable because they  
had been taught that if they did  
the least little thing wrong the  
people would blame their father,  
the preacher.

Well, after a while these two lit-  
tle boys grew very tired having  
to think all the time about what  
was right and what was wrong.  
They never had any perfectly  
good times with other boys be-  
cause they had to be so careful  
about setting good examples. So,  
one day they went around behind  
the house, sat down under a peach  
tree, and looked at one another. It  
had been a very hard day. They  
had gotten up early for prayers;  
they had been scrubbed and dress-  
ed for Sunday School; the lesson  
had been hard; the Golden Text  
twice as long as usual, and so had  
been their father's sermon.

"John," said James, "let's take  
a rest and backslide. I'm just  
tired of behaving ALL the time.  
None of the other boys do it."

"All right," said John, who  
was younger, and always did what  
his elder brother did. "But how  
do you do it?"

"We could play that we were  
the prodigal son," said James,  
who hankered after travel.

"I don't want to go away from

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home; it's too far," said the little brother who was timid.

"When Mr. Brown backslided he got drunk," suggested James. "And he looked horrible. I don't want to get drunk," said John.

Then they sat and thought another long time. At last, James said: "Well, the only thing we can do then is to make us some grave images. Don't you remember that when the Israelites went astray in the wilderness, they made a golden calf and worshipped it?"

"But we haven't any gold," said John.

"O, we'll make it of mud and play like it's gold," replied the elder brother.

So they drew a bucket of water out of the well and mixed it with mud behind the back fence and the two both tried to make it into a calf; and as they worked on it it got to be such a scary looking calf that little John was very much afraid of it. Idolatry was a dreadful sin; he knew that. And when James stuck the ears on it it looked so dreadful that little John took to his heels. He ran into the house crying and told his father and mother that he and James had backslided, and had made them an idol of clay to worship; but that now, he had seen what an idol looked like, and he was afraid of it, and did not want to bow down to it. Then they all three went out to look at the idol, and found James very busy putting the horns on, so that he did not hear them coming.

"James," said his father, "do you want to bow down and worship that thing?"

James jumped as a boy would who had been backsliding, then he looked at his mud calf and laughed and said: "No, father; it's just mud; I couldn't wor-ship it."

"Therefore it is not an idol," said his father, "and you and John may make as many mud calves as you please. But this is idolatry to worship anything that is not God, to care more for anything than you do for His love and His law."

Then he went back into the house and the two little boys sat down and looked at each other.

"John," said James, "I reckon we cannot backslide, after all, because we do love God the best, don't we?"

### The Better Prayer.

By Robt. Davis.

I thank, thee, Lord for strength  
of arm  
To win my bread,  
And that beyond my need is meat  
For friend unfed.  
I thank thee for bread to live,  
I thank thee more for bread to  
give.

I thank, thee, Lord, for snug-  
thatched roof  
In cold and storm,  
And that beyond my need is room  
For friend forlorn.  
I thank thee much for place to  
rest,  
But more for shelter for my guest.

I thank, thee, Lord for lavish  
love  
On me bestowed,  
Enough to share with loveless  
folk  
To ease their load.  
Thy love to me I ill could spare,  
Yet dearer is thy love to share.

### Life's Circus

Life's des what you make it,  
Any way it go;  
Front seat in de circus  
Or follerin' de show.  
Better watch out, people!—  
It's gone befo' you know!  
—Atlanta Constitution.